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Mr. Findlay's work has been well done, and will no doubt find a wide and appreciative audience.

W. J. GREENSTREET.

MARLING SCHOOL, STROUD.

MY QUEST FOR GOD. By John Trevor. London: "Labor Prophet" Office, 1897.

Mr. Trevor has given us what is practically a *journal intime* of the development in his religious opinions, a record of many changes. Born and brought up in an atmosphere of uncompromising Calvinism, he went through the terrors of hell and the joys of conversion natural to the school; gradually he felt the influence of broader conceptions, views that made room for the interests of this world, instead of leaving "on the one hand the scheme of salvation, on the other all the facts and activities of life;" then followed, with curious abruptness, the loss of his belief in the literal inspiration of the Bible and the consequent downfall of his orthodox conviction, an intervening period of sceptical gloom, and finally a renewed and strengthened confidence in God, intimately though obscurely connected with an active belief in the "Labor Movement." The book, it is evident, springs from a genuine spiritual experience, and is impressive and valuable as such, but one could wish often for greater definiteness of thought. It may be profoundly true that "the goal of evolution is the awakening of the consciousness of God in us," and significant that Mr. Trevor's experiences have led him to this conclusion; but he gives no reason for the faith that is in him; where we look for argument we find only the statement that "these things are personal," "above rule and dogma," and the like. It is not clear what place Mr. Trevor would assign to the intellect in the moral and religious life; sometimes he seems to exclude it altogether, without realizing what this exclusion means. Does he really think, for example, that a man can rest in the position that these two commands of the moral law, "Thou shalt tell no lie," and "Thou shalt do no unkind deed," can never be harmonized on earth?

F. MELIAN STAWELL.

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